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INTERNATIONAL BIBLE STUDY.

May 30, 1886.——*John* 6 : 1-21.

See last Guardian.

June 6.——,——*John* 6 : 22-40.

When the morning light breaks on the day following that which witnessed the miracle of the loaves, the people eagerly look for Jesus, anxious that he should again miraculously supply them with food. But they look in vain. They are aware that the apostles had left in a boat on the previous day, and conclude that Jesus had followed them in some way, though they knew it could not have been in a boat as there was no other boat there. But soon a good many boats arrive from the west coast of the lake, and in these the people return to Capernaum, where they immediately enquire for Jesus. And when they find him, their first question is, Rabbi, when camest thou hither? The long discourse that follows, is said to have been delivered in the synagogue at Capernaum.

"Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." What particularly interested them in the miracle was that it seemed to reveal to them a possibility of getting bread without the sweat of their brow. It was heaven's own solution of the great labour problem. There is no doubt that heaven has a solution of this problem. In fact our Lord at once proceeds to intimate it. "Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed." The miracle of the previous day was God's testimony to his Son, directing attention to him as the One who should give everlasting life, through whom they should be brought back into that filial relation in which Adam stood to God, in which, constrained by love, labour would be regarded as a privilege. We are to seek first the kingdom of God and his righteousness, and all essential things shall be added unto us.

Then said they unto him, What shall we do, that we might work the works of God? Works pleasing to God, is what they mean. Jesus says, "This is the work of God that ye believe on him whom he hath sent." This is all that God requires of you. Jesus stands before you attested of heaven, so that you cannot without great guilt do less than believe upon him. He is the Sent of God, and not to believe on him is not to believe on God.

But they are disposed to put a price on their faith, and sell it to the highest bidder. What sign showest thou? What workest thou? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. You have fed us one day; Moses brought the Israelites food from heaven forty years. Jesus said, Moses gave you not that bread from heaven. He did not ask it, and does not appear to have thought of it, till God himself had promised it. My Father gave the Israelites that bread, and gives you now the true bread, that which was prefigured by the manna.

"For the bread of God is he who cometh down from heaven and giveth life unto the world."

As the Samaritan woman little knew the meaning of the water of life promised by Jesus, so these Jews little understood the meaning of the life here promised. They said, Lord, give us evermore this bread. Evermore, day by day. Jesus now says plainly: "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. Ye have seen me and believe not. Your appetite is in the way of your faith. All that the Father giveth me shall come unto me, and him that cometh to me I will in no wise cast out."

God was in Christ, revealing himself by works that God only could do. But God was in heaven on the throne of this universe and they who have been accustomed always so to think of God, find a natural hesitation to obey the drawing which they feel towards Christ, as though it were in some sense a slighting of God. It was fitting that our Lord should point out to them that the drawing towards him, was the Father's work. He received as the Father's gift, those that came to him, recognizing in them the work of God's own Spirit. Far be it from him to cast out those who thus came. Not that they were necessarily conscious of being led of God's Spirit, for the Spirit leads us in accordance with the laws of the mind; but they had the needed proof in the works of God wrought by Christ.

"For I came down from heaven, not to do my own will, but the will of him that sent me."

These men of Capernaum knew that Jesus was the Son of Mary of Nazareth, and that he had been brought up with the children of Joseph and Mary; yet Jesus does not hesitate to speak of having come down from heaven. He does not probably refer to any corporeal or visible descent from the skies. He is conscious of the heavenly nature; conscious of the fulness of God. His human nature he had received from Adam, through Mary; his divine was from above. The will of God was wrought out by him in all the details of his life, so that his life becomes the manifestation of God. "And this is the Father's will who hath sent me, that of all which he has given me I should lose nothing, but should raise it up again at the last day." "This is by way of explaining the "everlasting life" which he had spoken of. Men might receive that life and yet die as regards their presence in this world; but if they died they should be raised up again, at the last day. It is to be at the last day, because the last enemy that shall be overcome is death. If Christ lose nothing, we may be content with that arrangement. "And this is the will of Him that sent me, that every one who seeth the Son, and believeth on him, may have everlasting life." To see the Son, here means to see God in him, to see him as he is in the Father's regard. When Peter saw him to be Christ, the Master said, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

WEEKLY REVIEW.

—Mr. Jefferson Davis has been living in retirement in his southern homestead for many years. For the first time since the collapse of the Confederacy, he came forth from his home, Apl. 29, to take part in a public ceremony, the laying of the corner stone of a monument at Montgomery, Ala. in memory of the sufferers on the Confederate side in the war, the very spot where he took the oath as President of the Confederacy. The flag of the Union waved over the Assemblage, but every thing else indicated that the spirit which animated the Confederates was far from being extinct. Mr. Davis' speech was a glorification of that spirit. He said, "When Alabama felt her wrongs too grievous for further toleration," after having in vain sought their peaceful solution, the people rose in their majesty: "it was a war which Christianity alone approves,—a holy war for defence." Speaking of those that fell, he says: "Their spirits stand out, the grand reserve of that column which is marching on, with unfaltering steps, towards the goal of constitutional liberty." "The spirit of Southern liberty is not yet dead." And more to the same effect. If Mr. Davis says what is true, the Northerners, the Unionists must have been an execrable set. No more dastardly enterprize could be entered upon than that of making war upon those who were fighting for liberty, Southern liberty, in a holy cause, the only cause for which Christianity permits men to fight. If the history of those times is to go down to posterity written by those who hold the views expressed by Mr. J. Davis, posterity will cover with everlasting opprobrium those who waged war on behalf of the Union. But what are the facts? What were the wrongs endured too long by the South? What was the climax of oppression that precipitated the war? There were individuals at the North who spoke of slavery as an odious system, and refused to be silent even when they were mobbed and persecuted. There were some who sought to help fugitive slaves and convey them to a land where they could not be arrested. Finally, Lincoln was elect-

ed President by those who insisted that the slave area should be no more enlarged, and that the new states of the West brought into the Union should be saved from the abominable system. It was this that led the slaveholding party of the South to resolve on breaking up the Union, and it was from them that the initiation of the war, by land and sea, proceeded. We were reading the other day an address by Dr. Field, Editor of the *N. Y. Evangelist*, at a banquet in the South when many ex-officers of the Confederate Army were present, and the excellent spirit in which his references to the war were both spoken and received, encouraged us greatly as showing that the South had not refused to learn some of the lessons suggested by her experience. The four and a half millions of the South are now free, and there are very few Southerners who will not acknowledge that it is far better even for the Southern states that they are free. Mr. Davis has been living in the past, living in himself, for many years, and we suppose that he does not fairly express the present mind of the South.

—A CERTAIN Bawa Nihal Singh, a Sikh, has written a book which the Khalsa Diwan consider not orthodox, and they have pronounced a sentence of excommunication against him and against all who treat him not as an outcast. As the book has reflections upon the British Government, the *Civil and Military Gazette* considers the action of the Khalsa worthy of acknowledgment by the Government. We do not take this view of it. There is nothing more atrocious than this sentence of excommunication. The entire community arrays itself against the individual as one who has no rights or claims; he has no right even to the bread and water that are given to prisoners. Where there is this *imperium in imperio* the authority of the State does not count for much.

—SATISFACTORY progress is reported in the Abkaree Revenue of this presidency. The Revenue from spirituous liquors and intoxicating drugs other than opium rose from Rs. 65, 64, 569 in 1883-84, to Rs. 71,87,649 in 1884-5, or nearly ten per cent. advance in one year.

—THE Parsees have had three large and thirty-three smaller fire-temples in Bombay, and, not satisfied with these, they have just instituted another, in the Girgaum Road, where the Sailor's Home stood a quarter of a century ago. The Parsees justify themselves to Europeans, against the charge of worshipping that which is created, by declaring that they worship the Creator by means of fire as a symbol; the same apology that is urged in defence of idolatry. This plea is of no validity against the express prohibition of the Christian Scriptures of the use of images and created objects in the worship of God. But not any fire will do for the Parsee fire-temple. No less than 1001 pieces of fuel of 16 different kinds are used to obtain the sacred fire which is thenceforward to be fed with sandal wood. The process of getting this fire, with attendant ceremonies, costs Rs. 25,000.

—TWO MS. volumes of poems by Burns were sold lately for 310 and 270 guineas. Some notices of the poems appeared in an Edinburgh evening journal, and the writer, supposing the compositions to be from the pen of Burns in his younger days, made such remarks upon them as seemed to be called for. But the poems turn out to have been published before Burns was born, in the *London Magazine*. They had been merely copied by him.

—A MEETING of the Social Purity Alliance was held in the Seamen's Institute, Prince's Dock, on Saturday evening. A large number of sailors and others were present and gave earnest attention to the addresses. The Bishop of Bombay, President, occupied the Chair, and spoke at some length on the aims of this Society and objects of the meeting. Remarks were also made by the Rev. Mr. Ellison, Mr. Bowen and Mr. Gladwin.

—AMONG the notabilities of Bombay was formerly Jaffer Suleiman, a Mahomedan gentleman of genial manners and friendly disposition. He died some 17 years ago. His mantle fell upon his brother, Mr. Karim Mahomed Suleiman, who has well sustained his brother's reputation and added to it by many public spirited and charitable acts, mostly, but not exclusively, for the benefit of his co-religionists. He died on Monday last, much regretted by all classes. He belonged to the Kutchee Memmon community.

—THE death of Professor Van Ranke, in his 91st year, is announced from Berlin by telegram. He is distinguished for his History of the Popes and many other historical writings.

—IF Greece has such an irrepressible desire to fight Turkey, why should there be such a feverish anxiety on the part of the combined powers to hinder it? They speak of Greece as utterly incapable of warring with the Porte; well, if she chooses to bring upon herself a crushing defeat, why not *let her*? We fancy that the Powers are really afraid that Turkey would come off worst. This intervention of the powers would be an admirable thing, if it were from a pure love of peace; blessed are the peace-makers. If this be the governing motive, how happens it that this consideration never led England and Germany to interfere on behalf of struggling nationalities in the East, that France has been seeking to put her foot upon, such as Annam and Madagascar? One cause of the great solicitude we have referred to, is the fear Russia may scent some occasion for her interference, if the Greek and the Moslem get fighting.

—A CONTEMPORARY has a long article in disparagement of anti-opium agitation generally, and of Sir Joseph Pease's recent motion in particular, the gist of which may be gathered from the following extract:—

"Do what we will we cannot cure the Chinese of the habit, and a strong body of evidence favours the belief that the habit is not one which calls for cure. The Chinese ask for opium as urgently as the English working classes ask for tobacco, only it happens that China can supply her opium requirements from her own fields—if she is content to put up with an inferior article—while England must look elsewhere for the supply of her tobacco requirements."

"Do what we will." One would think some prodigious efforts had been put forth by the Indian Government to cure the Chinese of the habit, but the prodigious efforts were all in a different direction. The liberty to cultivate Opium in China, has been granted by the heathen Government of that Empire, only after it became evident that China could not exclude the Opium so affectionately and modestly brought to her by British India. The Government of India prohibit the importation of Opium in India, and because China wished to do the same in that country, India waged two wars with her, and finally got her to sign a treaty admitting the drug as a dutiable article. There has been a good deal published of late regarding Opium in Burmah, and one of the methods adopted to get the inhabitants to take to it was to give away small quantities of it in the first instance that they might get a taste for it. In like manner, when the Indian Government entered on the business of preparing Opium for China, a century ago, the consignments were very insignificant, a hundred chests or so, but the drug has created its own market and now 100,000 chests yearly fail to meet the demand.

—THE western states of the American Union are almost every year visited by one or more tornados which generally carve for themselves a pathway of destruction characterized by narrowness (perhaps only 200 yards wide) and by straight-forwardness. The American papers just received tell of one that has swept over a portion of Minnesota, and one of the correspondents, describing the track pursued by it, tries to make out a severe bill of indictment against it, as though it were under the guidance of a malignant spirit, bent on doing the greatest possible amount of harm. According to this writer the tornado came to the Mississippi at a point where if it had simply gone straightforward, it would have done the least harm. But instead of crossing there, it executed a flank movement, changing its course from eastward to northward and proceeded until it was exactly opposite the centre of a town named Sauk Rapids, when it again took an eastward course, crossed the river, swept 500 houses into irreclaimable wreck and ruin, killing 100 persons and severely wounding many others, and then went forward to satiate its unspent rage. At one place, thirteen of a wedding party, including the minister and the bridegroom, were killed. Such is the bill of indictment against this tornado, and unfortunately the desolated track remains to testify against it. One almost expects to hear that a reward is offered for the arrest of this furious tornado, or of the malignant spirit that guided its course. Speaking soberly, it is not a cheering sign of the times when visitations like this are spoken of in a resentful tone, as though an element of injustice had to do with the government of the world. The town that suffered so severely is said to have been largely inhabited by German socialists; still, we do not suppose that they were sinners above all the sinners of Minnesota. The Bible teaches that we have all of us by our sins forfeited all claims upon the Ruler of the universe for preservation, and that it is not for us to dictate when and how the sentence shall be executed. It might be well if the correspondent of the *Tribune* read the 38th chapter of Job.

—TWELVE persons who were aldermen in New York in 1884 have been arrested on a charge of having received bribes for passing the Broadway tramroad franchise resolution over the mayor's vote. The State Legislature have stifled the Scheme, and it is to be hoped that the Municipal corrup-

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tion may meet with the chastisement that it richly merits.

—SEVENTY-NINE millions of dollars (nearly twenty crores of rupees) for the extension of education in the United States! This is the meaning of the Blair Educational Bill which has passed the U. S. Senate. It may or it may not be defeated in the House of Representatives. The Federal Government has an immense revenue from Customs and excise duties, while the necessary expenditure for Government is inconsiderable, and the Bill now pending proposes the distribution of the surplus funds among the several states for the extension of education, proportioned to the extent of illiteracy.

—FATHER OSBORNE, a Cowley Father, has been conducting noon-day services in Trinity Church, Broadway, New York, the same place where Mr. Aitken had his services in the winter months. Thus swings the ecclesiastical pendulum.

—THERE is a Mrs. Gray in New York city, who is likely to find a place in history. She has a bakery and was boycotted and refused to be dictated to, and carried on the war so energetically and successfully that others were encouraged to take up arms against this rising "sea of troubles." It is now discovered that by a law of the State of New York people who adopt boycotting measures are guilty of conspiracy and liable to severe punishment. The attempts to stop the running of railway trains, and to deprive a city like New York of its tramway communications, are likely to issue in an uprising of the people generally, against this tyranny. There is reason to believe that the police will be sustained in their attempts to put down the coercive movements of the Knights of Labour.

—WE, in common with many others, have heard with much sorrow of the death of a lad of 12 years, son of Mr. Smith, Marshal of the Tanna gaol, from injuries received by a fall from a high tree. From time to time we hear of such accidents. One does not like to exhort parents to forbid their children engaging in hazardous sports, for there is an element of good in them and children gain in physical and moral development by being allowed to battle with danger. We cannot very well dispense with the advantage that comes from the putting forth of energy in early life. But it is important to teach children while encountering the risks connected with feats of climbing and the like, that prudence does not need to be laid aside at such times, but cultivated so as to obtain a true victory over the incidental perils. Boys make a mistake who rely on mere daring to carry them through; the more venturesome their exploits the more they need to have their senses exercised to perceive where daring ends and fool-hardiness begins. This dear lad fell, we understand, from a height of about 40 feet.

—BABAJI CHIMNA, coolie, employed in stowing away bales of hides in the B. I. S. N. Co.'s. Str. *Lawada*, at Kurrachee, April 14th, got jammed in by a bale, and was overlooked and his cries were not heard when the hatches were battened down. At Aden, seven days after, he was discovered and rescued. He had nothing to eat or drink the whole time, the heat was stifling, the stench from the hides intolerable, and one would have thought the confined air unbreathable, yet he lived through it all, and a little kindly care brought him round and enabled him to return to Kurrachee. The Black Hole of Calcutta was a trifle compared to this man's experiences.

—THE Bombay tramway is now extended to Parell, a mile and a half beyond Byculla or nearly six miles from the Colaba terminus. It is a great advantage to a city to have facilities for reaching pleasant places in the vicinity, suitable for excursions. The Native population of Bombay are constantly pouring forth to points in the suburbs or vicinity, Walookeshwar, Mahalakshimi, Matoonga, Dadar, Mahim, Bandora, &c., in connection with their festivals, and one-half the pleasure of their existence seems crowded into these excursions. Something is still wanted in the way of points of attraction apart from these religious festivals. It would be unpardonable to suggest that the grounds of Government House should be converted into a People's Garden, though it is seldom we think that His Excellency spends two months out of the twelve there. At all events, Bombay is very much indebted to the Tramway Company for this extension of their system. It is a double pity that just at this juncture the Company should be losing a good many of their horses through the intense heat. Since the storm of Wednesday, the heat has moderated.

—THE Bishop of Peterborough has declined to interfere with the Wantage sisters, accused of Romish proclivities, saying that he will not set up his own standard as a rule for other people, a decision which *Truth* considers admirable. Meanwhile, the Wantage sisters have *their* standard, which they find in the Church of Rome, in carrying out which they are unflinching and remorseless, and nothing could suit them better than the Bishop's determination. But what becomes of the Bible standard? and why is the Bishop of Peterborough a Bishop if not that he may uphold the standard of Scripture?

NOTICES OF BOOKS AND REPORTS.

Basel German Evangelical Mission Report. With reference to our notice of this Report, the Rev. F. Kittel writes to us from Dharwar, to say that his Canarese-English Dictionary is not yet ready for the Press. One-third of it is.

Report of the Am. Madura Mission. Opening this handsomely printed Report, (printed at Madura) one of the first items to catch our eye is a saddening one, the death of the Rev. T. S. Burnell who had been a member of the Mission for 27 years. We sympathize much with the Mission and the bereaved family in this loss. A son of Mr. Burnell is a missionary in the same Mission. Considering that there are only about thirty members of this Mission altogether, men and women, it is remarkable that three of the number arrived more than 35 years ago, and five more than 25 years ago. Since 1860 the communicants have increased three-fold, and the adherents under instruction have doubled. Many substantial churches have been built. The contributions of the Christians have increased six-fold. There are 37 churches under 18 pastors. Present membership, 3,020. Gain last year, 115. Contributions, Rs. 6,825. Catechists, 152. Teachers, 234. Bible-women, 23. Congregations, 240. Sabbath-school attendance, 3,059. Fees from schools, Rs. 11,103. We have not time at present to mention more than these items.

We are favoured with copies of the following: Report of the Madras Mission of the Free Ch. of Scotland. St. Nicholas Parish Magazine. Jubilee Volume of the Am. Madura Mission.

The Bombay Guardian.

SATURDAY, MAY 29, 1886.

THE ENDUEMENT OF POWER.

AN article on the Holy Spirit, contributed by a friend, will be found in our columns. There is a great deal of enquiry among Christians at the present day with regard to what is called power for service, which is sometimes spoken of as a third blessing, succeeding sanctification as sanctification succeeds reconciliation. It is thought that after a man has intelligently received Christ as his all-sufficiency, his sanctification, he may seek and find a special enduement of power whereby his influence upon others shall be mightily enhanced. Mr. Moody and others have told us that they have had proof of this in their own experience. And it is argued that what one has obtained, all may obtain, and all ought to obtain. And almost every Christian is ready to admit that he comes short of being such a power among men as the Bible seems to demand that he should be. We propose to study this question a little, by the light of Scripture. This or that man's experience may be very impressive and may help us to have larger views of the possibilities of grace; but it will not always be safe to conclude that our experience must conform thereto. Not all manifestations of the Spirit are for all. But the Scriptures encourage in every man the expectation to grow in grace and in the knowledge of Christ and in fruitfulness. In that particular line of ministry which is assigned to A. B. or C. A. B. or C. may look for enhanced power.

The Apostle, writing to the Ephesians, after bidding them in the 5th chapter be filled with the Spirit, bids them in the sixth be strong in the Lord and in the power of his might. These words cover the whole question. The Christian is not to be a cipher, an invalid, a reed shaken with the wind, but a mighty man of God, a Gideon, a Samson, and this because of his union with the Lord. *All things are possible to him that believeth.* Here, too, is a word that covers the whole question. Take all the spiritual power that has accompanied Mr. Moody's ministrations, and it is all deducible from this statement: all things possible to the believer. When the Apostle exhorts the Ephesians to be strong in the Lord and in the power of his might, to be effective according to the effectiveness of God himself, he does not bid them wait upon God for a baptism of the Spirit. Nowhere, in all his epistles, does he so direct, but always im-

plies that believers are the dwelling-place of the Spirit, a habitation of God through the Spirit. To us, this seems the very thing to recommend, nor do we easily conceive of any other way. But it happens to be not the Apostolic way. The Apostle teaches that the Holy Spirit is with the believer, and that the manifestation of the Spirit is to be according to faith. The power is with him, slumbering, till his faith appropriates it and gives it expression.

Some take this view of the matter. Who exercises a grander influence upon men, than the man of eloquence? What a sublime manifestation of power there is when a Gough gets possession of the minds and faculties of thousands, and compels them to see as he sees and think as he thinks! Now this is a form of power that appeals to the imaginations and ambitions of men, and ministers of the Gospel are tempted to seek for it so long as they think there is any hope of obtaining it. But how many Goughs and Spurgeons are there in a generation? Not one in a thousand of Christ's ministers. What we learn in the letters to Corinthians about Paul's preaching, and comments made upon it, and the disappointment of the Greeks, because the preachers of the Gospel were not remarkable for oratory, shows us that oratory is not the enduement of power.

The power of the Holy Spirit is shown when men are so brought under the truth that it exerts upon them its appropriate power. The Scriptures, as described by Paul, are adequate to this, viz. "that the man of God may be perfect, thoroughly furnished to every good work." The Spirit of God is the Spirit of truth guiding men into the truth, and causing it to have such an ascendency over them as its nature demands; viz. causing them to tremble at the exhibition of God's sovereignty and majesty, to be filled with joy at the reception of his love, with love to those whom he loves, to hasten to do all things that please him, to hang delightedly upon the movements and the words of Christ.

When one man is used of God in awakening great numbers of men and drawing them to Christ, there is immediately revealed a sphere of usefulness for hundreds of Christians, who, in one way or another, in many ways in fact, join in the work of helping the converts to know the mind of the Lord and the way to serve him. And one of these may by some words or bright example confirm the faith of a trembling disciple who, twenty years after may be a greater power for God than the man of God was whose ministry awakened him.

The lesson given to Elijah in Mt. Horeb is most instructive. It is so natural to connect the idea of great demonstration with great efficiency, that we do not readily perceive how the still small voice can accomplish more than the fire, the earthquake, the terrific gale. But church history is full of examples of this truth.

The greatest power in the world is the knowledge of the crucified One. When the Holy Spirit enables a man to take in this and he becomes aware of the mighty love of Him whose authority he has been hitherto despising, the habits of a life-time suddenly lose their power. Where there is a conflict and defeat comes gradually, men are more impressed with the power that triumphs, than when the victory is immediate; but really the power is greater when the love of God conquers the man and the passions and appetites of a man slink noiselessly away to everlasting night.

We find we have done little more than clear the way for the discussion of this subject, and must reserve for next week what more we would say. Let our readers pray that our pen may be rightly guided.

THE ROMAN CHURCH.

Bishop Foster, of the Methodist Episcopal Church, who visited India a little more than three years ago, is publishing in the *Independent* some papers on "The Outlook of the World." The second paper treats of the Mixed Forces of Christendom, and first of the Church of Rome. He is very unwilling to say of it anything that may seem to breathe a denunciatory spirit, or to savour of narrow-mindedness or fanataoism, and the way in which he does speak of it shows how this particular fear clogs the judgment and vitiates the reasoning of those who allow themselves to be swayed by it. Our Lord points out the process by which we may ascertain who are the true exponents of his doctrine and who are not: "Ye shall know them by their fruits." The question is not, What judgment will men form of us if we speak strongly concerning a certain church or creed? The question is, How far is the teaching of a certain Church in conformity with the Bible? What saith the Scripture? Paul, writing to the Galatians, pronounces a terrible curse on any one, even an angel of heaven, who should preach any other Gospel than that which he had preached. The *Bishop* says:—

Let us look impartially at the facts. The Romish Church, as already stated, comprises 220,000,000 of nominal Christians— more than one-half of the whole—and still proudly claims to be the only true Church and only authorized exponent of Christianity. It cannot be disputed that she descends in direct and unbroken line from the Apostolic time and Church. She inherits all the history and traditions from the earliest Christian ages down to the Reformation. Protestantism emanated from her bosom, and comes into the line of consecutive and organized Christianity and antiquity only by tracing itself back to her and through her. Condemn and despise her as we may, she is our mother.

Well there is no fanaticism, no narrow-mindedness here. Rome herself could hardly ask more than these admissions. If she dates from apostolic days, she must be the Church of Christ; for such was the Church of those days. If she descends in direct and unbroken line from the time of the apostles, then is the true Church, for Christ said that this Church was built upon a rock and the gates of hell could not prevail against her. But there is not a greater antagonism between the Church of Rome of the present day and any Protestant denomination, than between that Church and the Church that existed for four centuries after the apostles. The Church of Rome of the present day would instantly exclude as heretical, persons holding the views of the Christians of those early centuries, just as in those early days they would have excluded persons holding the views of modern Roman Catholics. We can easily illustrate this matter. In the last decade of the 6th century, Gregory 1st, sometimes called Gregory the Great, was Bishop of Rome. Some of his writings still exist and have considerable value. In his days, John the Faster was Bishop of the Eastern Church, the Greek, and received from the Emperor, the title of Ecumenical Bishop, or Bishop of all the world. Pope Gregory wrote very strongly about the impiety of giving and receiving such a title, which every true Bishop of Christ must consider impious; and said that if any Bishop of Rome ever consented to wear such a title he should be regarded as Antichrist. This was the solemn decision of a Pope of Rome. Well, in 606, a very few years after Gregory's death, Pope Boniface received this very title of Ecumenical Bishop from the Emperor Phocas, and gladly assumed it and transmitted it to his successors. Thus the Church of the 6th century, speaking by the mouth of the Bishop of Rome, condemned as Anti-christian, the Church of the 7th and all subsequent centuries, glorying in her Ecumenical Popes. How then can Bishop Foster speak of the Church of Rome as dating from apostolic days?

However, as soon as Bishop Foster looks at the Church of Rome from the point of view of Scripture, he is obliged to use very different language. He says:—

That she is not on the rock, is the most patent truth possible. That she has put something else for Christ, something else for the truth Christ taught, something else in the temple of God, for the plain and simple worship he instituted and which his apostles practiced, something else for the repentance which the great Teacher laid down as the way to pardon and salvation, something else in the place of regeneration and inward holiness which he required, that her spirit is not his spirit, her aims not his aims; that the standard which she sets up is not the standard which he set up; that her type of Christianity is not his type; that her methods are not his methods; that she has overloaded herself with errors of doctrine and with paganized ceremonies which he neither taught nor practiced; that, therefore, she must be opposed with truth and light of plain facts; that these facts deprive her of the character of a true Church as an organized form of Christianity, we are compelled to believe and assert; and yet, that there are elements in her creed that are divine, and that there are members in her communion— not a few—that are of the true household of faith, and, therefore, that she may be restored, and that that should be the hope and aim of Christian effort, we believe.

This is true, and it is a truth that forbids our connecting the Church of Rome with the Church of the early ages. The New Testament shows us what the Church of that time was, and it is—as we have said—quite as different from the Church of Rome as any Protestant Church of this day is.

The Bishop believes the Church of Rome may be restored. If she may be restored to the type of the primitive Church, then the Pope of Rome must doff his tiara and cease to be the law-giver of the world, and become a humble minister of the Gospel; purgatory, invocation of saints, worship of Mary, the Canon of the Mass, a distinctive priesthood, celibacy, the conventual system, the Confessional, Penances, the Apochrypha, the use of a dead language, works of supererogation, Pilgrimages, worship of Relics &c. &c. &c. must pass away. Such a restoration would be a revolution. Rome will not retrace one step of her way, and stakes her existence upon her immutability, which in

her case simply means the impossibility of retrograding, as she claims the right to introduce new articles of faith from time to time.

Does the Scripture authorize us to expect the conversion of the Church of Rome? We may attempt this answer in another issue.

THE HOLY GHOST.

On one occasion when the apostle Paul was at Ephesus, he said to certain disciples, Have ye received the Holy Ghost since ye believed? and they said unto him, we have not so much as heard whether there be any Holy Ghost. Acts 19-2. I don't know if there are any Christians in the world who, if they should be asked the question that was put to these Ephesian disciples, would reply as they did. This much I do know that the Holy Ghost is often spoken of asan insensate thing. The question is asked, What is the Holy Ghost? instead of, who is the Holy Ghost? "The Greek church, while holding to his essential Godhead, teaches that He 'proceeds only from the Father.' The unitarian or socinian community denies the personality and Godhead of the Holy Ghost, and looks upon Him as merely an attribute, an emanation or an influence." The Holy Ghost is the 3rd person of the glorious Trinity, equal with the Father and Son, in honour, majesty, dominion and power. He proceeds from the Father and the Son: vide John xv. 26; Gal iv. 6-6.

He is called *Jehovah*. Isa. vi, 9 with Acts 28-25. Ex. 17-7 with Heb. 3: 7-9.

He is called *God*. Acts v. (3-5), 1. Cor. 3-16 and vi, 19.

He is also called *Lord*. ii Cor. 3-17; ii. Thess: 3-5.

The following divine perfections are ascribed to Him:

Eternity, Heb. 9 14; *omnipotence*, Job 33-4; Luke 1-35; 1 Cor. 12-11; *omniscience*, 1 Cor. 2-10 11, Isa. 40; 13-14; 1 John 2-20; *omnipresence*, 1 Cor. 6-19. The Spirit of God must be omnipresent to be present with and abide in a multitude of believers at the same time, and in all parts of the world; Psl. 139-7, Ephes. ii. 17-11; Rom. 8: 26-27; *holiness:* it is stated that this attribute is ascribed to the Holy Ghost no less than 93 times in the New Testament; *Truth*, John 16-13; *goodness*, Psl. 143- 10. He is described in Scripture as *working miracles*. Heb. 2-4; *anointing Christ*, Isa. 61-1; *converting* and *sanctifying*, Titus 3-5; and *comforting believers*, John 16: 13-14; as *understanding*, 1 Cor. 2-10; *willing*, 1 Cor. 12-11; *speaking* and *sending messengers*, Isa. 6-8; Acts 8-29 and 10-19, 20 and 13 (1-4); 1 Tim. 4-1; as *pleading*, Rom 8- 26; *as being grieved*, Isa. 63-1; Ephes. 4-30; as teaching and reminding persons, John 14-26; as testifying, John 15-26; *as reproving and executing a commission from God*, John 16-(8-14).

The Spirit of God implants hope and peace, gives joy and fills with love. He is a quickening and enlightening Spirit. He is the Spirit of adoption, of fellowship, and of holiness. He is the Sanctifier, Thess. 2-13; Matt. 3-11. We are commanded to baptize in His name. Matt 28-19. His personality and Godhead acknowledged in the form of benediction. 2 Cor. 13, 14. Praise be to God the Father, God the Son, and to God the Holy Ghost, the blessed Tri-une God.

Mr. Spurgeon says: "the strongest, mightiest power is the Spirit of God in the midst of the Church, and works of the Spirit of God are the true evidences of Christianity. If a church does not save men, I do not care whether it is orthodox or heterodox, it lacks the power of the Holy Ghost,"

Mrs. Booth of the Salvation Army says: "It must be manifest, I think, to every spiritual and throughtful Christian that there is a great want somewhere in connection with the preaching of the gospel, and the instrumentalities of the Church at large . . . . when we come to travel the country over, ... and hear what a tide of lamentation and mourning reaches us all round the land as to the deadness, coldness, and dearth of Christian churches, we cannot help feeling that there is a great want somewhere! Where is the lack, what is the want? . . . . I most unhesitatingly assert, that the great want is power." In Acts 1-8 we read, "But ye shall receive power, after that the Holy Ghost is come upon you." Bro. Richards down at Mazagon needs this power. I need it up here in Rajputana. So do all our preachers and workers need it. This power is the great want of the Church. The Church machinery is all right, but the enduement of power is needed. There are many in the church who have the clear witness of the Spirit to their justification, but who have not the Spirit of power and the Spirit of service. Mr. Moody says, that, "a great many attempt to work for God without any preparation and that is the reason their work is a failure. We find that in the 30 years Jesus lived in Nazareth He did nothing remarkable. We hear nothing of Him for 30 years, and until He was baptized by the Holy Ghost, He did nothing remarkable. But when the Holy Ghost came upon Him and anointed Him for the service, when the Spirit of the Lord came upon him, He began to preach." "When I went over to England to lecture, I did not understand much about English theology. A great many ministers were on the platform —the platform was full of ministers and I was somewhat embarrassed. While I was preaching, one minister rested his head, as if he was ashamed of my theology, and when I got through, he got his hat and started for the door. I thought I had preached him out of doors, and I was sorry for it, for he was a prominent man and just such a one as I wanted. I preached again the next day, and he was not there, and I thought never should see him any more. The second day he came into the prayer-meeting and told those ministers he had been preaching without the power. And since he had been absent, he had been in his closet asking God to forgive him and to give him the Holy Ghost power. He confessed his sin, and asked God to give him grace. God heard his prayer and gave him the Spirit. He preached the Gospel that night as he had never preached before. He told me, I have preached but one sermon a *day* [a week I think] for some time." "He was troubled with heart-disease, but when the Holy Ghost's power came upon him, his trouble was all gone. He told me that he had preached eight sermons a week, and did not feel so tired as when he had previously preached only one. He had wonderful power, and was the means of bringing hundreds of souls to Christ. When we were in Philadelphia, a lady said to me, "Mr. Moody, can women have this power?" I told her I saw no reaason why any one should not have it that wanted to work for God. Women need it as much as men. "Well," said she, if I can have it, I want it. I have a husband who is not a Christian. I have also a Sabbath-school class, and they are unconverted." A week from that time she came to me and said, "I have got it. The Lord has blessed me. My husband has been converted, and five of my Sunday-school class." That was the result of that woman's receiving the power of the Holy Ghost. It spread all through the Church of which she was a member, and the people seeing that she had something which they had not got, began to inquire, and as a result of the quickening of that woman, five hundred members were added to the church."

Before Jesus left the world He said to His disciples, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." He says to us tarry and get this power.

T. E. F. M.,

Ajmere, 20th May, 1886.

THE TRUE POSITION.

There is no doubt that much thought is being expended on trying to find out the exact position to be occupied by a worker in the Lord's vineyard, and that he should find out the position that pleases God best, and then occupy it is a matter of primary importance. Thoughtfulness and discussion on this subject have done much to shed light upon it. It is a happy thought that the long-faced solemnity observable in former years is no longer expected of every one who professes to be religious. At present the common sense and correct view is held that a person who is serving God is doing his natural work and ought to be the most natural in his general deportment. It is to be desired that this view be held and practised even more widely than it is. But the best way to practise it would be to forget all about it and act as if there were no rule governing our actions. What person by strenuous conformity to a rule, be it ever so good a rule, can bring himself into a more natural deportment than he would have without the rule? By this word *deportment* I mean to express only our mental states such as joy, sorrow, grief, anxiety, happiness and etc., but not such states or acts as are required of us in the execution of the duties of Christians as laid down in God's word. Certainly we recognize the Bible as the rule of action for the Christian, but do we not think the recommendations of the Bible will make any man abnormal.

If all the Christians would begin at once to be perfectly natural in their Christian life we should see reforms on both sides of the line. Some who now are solemn, long-faced, restrained, unpleasant, unsociable, cranky, hard to get on with, or who have any one or more of these qualities, would be brought into a free and natural life that would appear almost like heaven to their souls, and would be a glorious blessing to all who have to associate with them; while on the other hand *some* who are *pretending* always to rejoice, always to be happy, always to be filled with glory, would have an affected life laid aside and their *real* states would be apparent. Our Saviour himself was a man of sorrows and acquainted with grief. I do not argue from this that it is the necessary mark of a Christian to have grief, but we ought to be candid and natural, and if we really have grief we ought not to be made to feel that we were disgracing Christianity when we naturally express it.

After all, the *summum bonum* of man is not to live a life of unmarred happiness. To aspire to that would rather be the height of selfishness. But our aim ought to be to love the Lord our God with all our heart, and our neighbour as ourselves. With our heart filled with this two-fold love we ought to forget ourselves as far as possible. It should not be a matter of consideration whether we have joy or grief, but the question should be, "Are we advancing the interests of those whom we love?" Considering our relations to our fellow-men in this light we certainly can not sit complacently and see them rush headlong down to hell when we know that there is salvation for them, and we are commissioned of God to preach to them that "now is the accepted time, now is the day of salvation."

I once went by invitation to work with a brother minister in holding a series of special services. He was not a Methodist, though he seemed to work as zealously as any one. The Lord began to work in the hearts of the people and several were converted. In conversation with this minister I found that he believed that these would all have been saved even if

we had not had that series of services, that all who were to be saved would be saved, and that no one's salvation depended on our preaching of the word. I told him that if I thought as he did I should stop my preaching at once and go at some other work. Now when we fold our arms too complacently in this work, saying, "It matters little to me which I am doing, . . . God gives the increase . . . in His own good time" there is a great tendency for us to fall into this very error, of thinking that all things that are ordained of God and hence are just as he would have them. Now I believe there are many things that are not as God would have them,—that if sinners submitted *in His own good time*, they would submit *now*. When I see these things that are evidently as God would not have them, then they are not as I would have them, for I am sent forth as his agent. I further believe that when God calls us and sends us forth it is because he has something for us to accomplish. I do not believe that he gives us a command, simply to mock us, or to test our obedience, but because he wants us to do this work for the advancement of his kingdom. The true position for us to take then is to go forth and become interested in this work because it is the work of our Heavenly Father and will contribute to the eternal interest of our fellow-men, forgetting ourselves altogether, and leaving out of consideration whether the work will contribute to our own happiness or discomfort.

When I wrote my article on Simulation (see *Bombay Guardian*, 15th May, 1886) it did not occur to me that any one would have his thoughts turned towards *me*. I thank our bro. "M. T. C." for his fraternal remarks, and the helpful passages pointed out, and I rejoice to read his experience. As long as I can read, "*Come unto me all ye that labour and are heavy laden and I will give you rest*," I shall find my rest in him who said it, and as long as I feel the divine commission resting on me to preach the gospel. I shall do it, probably somewhat in the spirit of the passages pointed out by bro. Bowen at the end of "M. T. C.'s" article, but soliciting light all the time as to how I can work more effectually.

IRA A. RICHARDS.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

A QUESTION FOR MISSIONARIES.

SIR,—When the Founder of Christianity said "go ye into all the world and preach the Gospel to every creature" did he not also say "take out first the beam out of thine own eye?" Have not the recent *Pall Mall* revelations brought out the fact, that in nearly all European countries as well as in most of the large American cities there are more heathens than in India? Surely more ought to be done for their conversion. The text should be taken with the context.

A. H.

[Our Lord did not tell the Apostles to wait in Jerusalem till all were converted and sanctified and then go to the next town. The offer of the Gospel is to be made to all men. If many Englishmen do not choose to avail themselves of it, that is no reason why Hindoos should be denied the privilege of hearing it. The more widely the command to preach it is obeyed, the better will it be for England and all other countries. We are glad that this dog in the manger policy has been forever abandoned.—*Ed. B. G.*]

CHILDREN need models more than criticism.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 8 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sunday Service at 6 P. M.

GRANT ROAD M. E. CHURCH.—Pastor, Rev. J. S. Stone Sunday services.—Preaching, 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Wednesday, 7-45 p. m.

MAZAGON M. E. CHURCH.—Rev. Ira A. Richards, Pastor. Church services.—Sundays 11 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

MARINE ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday services: 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Tuesday, 8 p. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m and 4 p. m. Sunday-school, 3 p. m. At Marine St. Hall, 3 30 p. m.

Epitome of News.

SATURDAY, MAY 22.

—*Times of India*; Rangoon, 21: The dacoits have committed a savage butchery of three Christian Karens from the Winkabaw village in Shoaygheen district. The native pastor of the village, accompanied by three men and four boys went to cut timber for the repair of their chapel, when they were surrounded by a band of dacoits. The boys were ordered to prostrate themselves and forbidden to look at the dacoits on pain of death. One of the men, being a stranger, was allowed to go, but the other three were killed. The boys were then told to go home and report the men's death to their friends. On the departure of the dacoits the boys found one man still alive. He lived long enough to name some of his assailants. The alleged reason for the murder is that the pastor had applied to Government for arms with which to resist the dacoits.

—On the morning of the 14th instant two men of the 22nd Punjab Native Infantry were hanged at Delhi for the murder of a dancing girl. According to a correspondent, there was considerable excitement in the regiment, the opinion there as well as in the city being to the effect that it was "a monstrous shame to hang two soldiers for the murder of one woman."

—A Constantinople correspondent of the *New York Times* has, at some risk to himself, ascertained that slavery still exists throughout the Turkish Empire. He even went so far as to secretly attend a slave-mart in Constantinople, where a number of young girls were produced for sale at prices ranging from £10 to £300. He concludes:—"Truly, not even in America's palmiest days of slavery, was human flesh held so cheap as it is to-day in the land of the Crescent! And, what is most astonishing, though all these facts as cited by me above are singly or collectively known to the Ambassadors of the foreign (and civilized) nations in Stamboul, nothing is done to check this bestial evil. True, slavery, on the whole, is of a mild and rather humane form with the Turks. But still it is slavery."

—*Bombay Gazette:* Mr. A. W. Ayers, residing at No. 201, Chinch Bunder Road, on Thursday night, while lying asleep on the parapet wall of the roof of his house, accidentally fell off into the gulley, a height of about 20 feet. He sustained a severe shock to his system, and was removed to the European General Hospital, where he is at present under medical treatment.

MONDAY, MAY 24.

—A new Parsee fire-temple was begun yesterday by the laying of the corner-stone in Girgaum Road. The following prayer in Zend was offered by Dustoor Jamaspjee:—

O Ahura Mazda, may threefold praise be to thee before other creatures. O Holy Creator Ahura-Mazda, the most opulent Majestic, Greatest, Best, Most Beautiful, the Strongest, Most Intellectual, Most Virtuous, the Highest in Holiness, Wisest, the Giver of Great Comfort. O Thou, Who created us, who formed us who protectest us, the most Increaser among the Heavenly, We, thy servants, pray Thee to pour Thy favours and blessings on this place, and mayest Thou always keep this place full of blessings of Thy good ruling and wise Amèshaspentas and of Thy Holy Yazatas and Frohars. O Thou Spenta Armaiti, created by Ahura-Mazda, of great extent spacious and fruitful. O our supporting Mother, may Thou protect and support this place. O Thou, our prophet Holy Zarthushtra, the Glorious Yazatas of this material world, the Chief of the material world, who guidest us to the Ahura-Mazdyan law and religion. May this place be blest with the Benedictions and Blessings of Thy Frohar, so that the male and female Daevas may run away far from this place. The virtuous, beautiful, victorious, and holy Saraysha may remain here. Ashis Vaunhi, the good, may dwell here, and bless this place with cheerfulnesss, our holy altar of Atasa, the Son of Ahura Mazda may eternally reside here! whenever we the Mazdayasnians congregate in this place we may enjoy the favours of the Creator Ahura-Mazda and of his Ameshas-Spentas and Yazatas and may all the evils be far away from our bodies and souls. Amen ! ! ! (Loud cheers)

—*Times of India;* Bangalore, 23: Mr. Girdlestone, the British Resident, presided yesterday for the last time in public at Bangalore at a distribution of prizes to the students of the Wesleyan High School, which has just closed the half century of its existence. In the course of his address, he said that in the case of a considerable proportion of the pupils in India knowledge acquired with so much cost to the State at School gradually faded away in after life, and that there are few available means at present for sustaining among the greater part of the community a love of learning which it should be the object of our scholastic course to excite. Mr. Girdlestonn suggested the promotion, at convenieet centres, of loan libraries, such as are available to almost every village school and mechanics' institute in Europe, also reading rooms, night schools and mutual improvement societies.

—*Bombay Gazette:* The sad intelligence has reached His Excellency the Governor at Mahableshwar of the death of the Dowager Lady Reay, who expired at the Hague on Saturday last. According to "Burke," the late Baron Reay married on 27th October 1837, Mary-Catharine-Anne-Jocoba-Fagel, and the present Governor of Bombay is the eldest and sole survivor of the three children by that union. Her ladyship, who has survived her husband little more than ten years, had attained a ripe age.

TUESDAY, MAY 25.

—Dr. Blaney, the coroner, held an enquiry yesterday at the European General Hospital, touching the death of Ernest Arthur Vernon Smith, aged about thirteen years. Deceased was the son of Mr. Smith, superintendent of the Tanna Jail. On the 5th instant he fell from a tree at Tanna and fractured his left

arm, and sustained serious injury to his right elbow. He was immediately brought to Bombay and taken to the hospital, where a few days after admission his arm was amputated. Tetanus supervened, and he died at 10-30 p.m on Sunday. The jury returned a verdict of accidental death.

—*Times of India:* An Indian Government does not mind squandering thousands in the æsthetics of brick and mortar according to the Public Works Department, but it grudges a few hundreds to train a nation of artists. It is a disgrace to the city of Bombay and a civilized Government to read in the Report of the Director of the School of Art that "owing to the want of a properly qualified teacher, the wood engraving has been discontinued during the year under report." The remark about the Art Metal Department has a touch of humour which softens rage. Mr. Burjorjee Nowrojee Tata, who was in charge of this department, has been obliged to sever his connection owing to his holding an appointment in the Abkari Department. He has left a foreman in charge to complete the orders in hand for some ornamental iron screens for the new G. I. P. Railway Terminus. When this work is completed, the atelier will be closed."

—General Hughes died yesterday at Simla, at 10 a. m.

—*Times of India:* The west of India Portuguese Railway, being just completed from Marmagao harbour to the foot of the Ghauts, a distance of forty miles, H.E. the Governor-General, Senhor Amaral, went over the line by the first train on the 21st instant. His Excellency then inspected the heavy ghaut works, returning the next day. The greater number of the twelve tunnels on the Portuguese section are pierced, and all are expected to be so within two months. The harbour works are being closed for the monsoon, the quay being more than three-fourths and the breakwater more than one-half done.

—The Mhow Water Scheme has been sanctioned by the Indian Government.

—Referring to the depreciation of silver, and the amount of gold imported to, and absorbed in this country—a sixth of the world's supply—a correspondent of a Madras paper states:—"*On dit*, that there are immense vaults under the Maharajah's palace in Burdwan, full of gold, which, owing to some superstition, can neither be appraised nor used, and also, that sixty lakhs of rupees have been buried by a Rajah in the Madras Presidency."

—It is now forty-five years ago (wrote the Berlin correspondent of the *Times* on the last anniversary of the professor's birthday) since Macaulay wrote that famous essay which first brought the name of Ranke prominently before the people of England, and the author of the "History of the Popes" is still in the vigorous enjoyment of those wonderful powers of mind which Macaulay declared to be "fitted both for minute researches and for large speculations. To what extent Leopold von Ranke has turned to account this intellectual capacity of his may be judged from the half-hundred various volumes or thereabouts, in which he has incorporated the results of his historical inquiries in almost every political and national field; and the nonagenarian historian is still adding to this imposing library, at the regular rate of one ponderous volume per year. In 1880, when every one thought that Ranke had determined to rest on his well-won laurels, out came the first volume of his "Welt-Geschichte," or Universal History. He looked upon his previous labours as mere preliminary note-taking for this, and ever since then, his birthday has been regularly preceded by the issue of a new volume, in continuation of this undertaking—one that may well inspire with sheer despair any other man, half as young, and equally as learned. True again to the nick of time, out, I say, came the sixth volume of Ranke's "Welt-Geschichte" yesterday—a volume which, dealing with the conflicts between the Popes and the Emperors, brings his narrative up to the end of the Carlovingian period.

—The strong winds of Friday last caused ten cargo-boats in the harbour to founder.

—The French are going to have an exhibition in 1889 to commemorate the centenary of the Revolution. An iron tower, double the height of the Great Pyramid, is to be built in the grounds at a cost of two hundred thousand pounds. It will go soaring up a thousand feet into the air, and visitors who like that sort of thing and have left their nerves at home can be conveyed "in the lift" to the summit, whence they can survey *tout Paris* and the greater part of France It will certainly be a very remarkable piece of engineering, this Parisian Tower of Babel. Perhaps the most remarkable thing about it is that "The architect and inventor" thinks he will recover four-fifths of the £200,000 it will cost from the visitors who will ascend it. He also stipulates that it shall be "allowed to stand" for some time after the exhibition closes. He seems to be a sanguine man.

—*Indian Spectator:* I am reminded of the ill-worked Vaccination Act and the intensely disgusting C. D. Act, the offspring of official perversity and favourite of policemen and prostitute-mongers. What a lovely piece of legislation this latter is! It is intended to check vice, I suppose, and to minimise the propagation of the most horrible form of disease. Does it answer the purpose generally? We know it as a matter of fact that detection is very ineffectual, and that the certificate of character given by the worthy magistrate to his virtuous protege, in the interest of her equally virtuous customer, is a very insufficient guarantee. And for this negative benefit to society the State assumes the rôle of Match-maker General *for the vicious*. It regulates sexual vice and gives it a status. The Christian British Government, with its eyes open, undertakes to make vice easy, safe and respectable under its immediate sanction. It deputes the magistrate and the medical man to perpetuate vice and crime, in deference to a vile superstition, and in face of an almost universal protest. The doctor is paid to distinguish (wretched hireling) between poison that is active and poison that is passive, though no less potent. The magistrate has to do more. His Worship must certify that such and such a bad woman is good enough for the time being for all and sundry in general, and particularly for soldiers, sailors and night-prowlers of the male sex. And thus flourishes this traffic in human flesh, a traffic fifty times more disgraceful than the slave trade, eating away the vitals of national morality by familiarizing the mind with prurient and disproportionate ideas as to the rights and liabilities of the sexes. All this, they say, is for the good of mankind! It is a "necessary evil," they argue. They feel justified in doing harm that good may come of it. Chastity is a feminine virtue. Man has nothing to do with it. He may rob woman of her brightest jewel, then upbraid her with her weakness, send her off on the streets and finally set the police to watch her progress to perdition, so that *he* may be safe from the consequence of his future orgies. But he is a fool for all his pains. There is a moral law which is sure to visit every breach of morality, and at this moment there is more suffering amongst the sons of man than there used to be before the C. D. Act came into existence. Because, under a sense of false security men are encouraged to give freer scope to their swinish propensities. After all, the rough old law of our fathers was the best—that prostitutes and their patrons should be left to their own devices, with the full knowledge of what must inevitably follow. It is really cruel even for the abandoned to give them the benefit of a doubt which seldom exists. If State action is at all needed to regulate sexual vice, it might be in this form, that the victims, when found incurable, be removed from society, *removed* anywhere, and in almost any sense you like.

—*Overland Mail;* May 7: The Pope has received from the German Emperor a pectoral cross as a souvenir of his mediation in the Caroline Islands question.

—At Chicago, at about 10 o'clock on May 4, near the Haymarket, in Randolph Street, the Socialist leaders made some violent speeches to a crowd of about 1,500 persons, chiefly Bohemians, Poles, and German anarchists. The speeches were made from a waggon drawn up alongside the pavement. The crowd becoming boisterous the police were sent for, and about 125 marched up under Inspector Bonfield, halting near the waggon. Sam Fidden, a notorious Socialist, a Philadelphia telegram says, was speaking. On seeing the police approach he shouted to the crowd to arm themselves and assert their rights. Mr. Bonfield commanded the crowd to disperse. Fidden shouted "To arms," and Mr. Bonfield again commanded them to disperse, when suddenly from behind the waggon a dynamite bomb with a lighted fuse was thrown among the police. It fell and exploded between the second and third ranks, causing twenty-nine of them to fall, killed or wounded. The police, after some momentary confusion, fired a volley from their revolvers. The rioters, who appeared to be well armed, replied, and pistol shots followed in quick succession. The police, charging the mob, at last cleared the Haymarket; and, reinforcements arriving, all the approaches were guarded. Large number of the mob fell, but they were carried off by their friends, and many of the wounded left on the field were taken away in the police ambulances. The contest continued only for a few minutes. Six policemen were killed and twenty-seven seriously wounded, some mortally. About fifty rioters were killed and wounded. Eleven wounded Socialists are under arrest. The police during the evening entered an armoury of a Socialist military company and captured one hundred muskets. Six hundred soldiers were under arms at the two Chicago armouries during the night.

—The Expulsion of Jews from St. Petersburg, from places situated less than fifty versts distance from the frontier, and from villages, is still being carried on with the utmost severity. At the little town of Losonaja, near Odessa, the Jews were given till the 1st of April to quit; but from Tschernaja Ostrow (in the Government of Podolia), they were expelled even without notice. In St. Petersburg, the eviction of entire Jewish families is a matter of daily occurrence.

—*Independent:* Urumiah has been the scene, since the Week of Prayer, of much religious interest. The Nestorian churches in twelve or fifteen villages have been powerfully wrought upon. The places of worship have been found too small. The number of inquirers has been very large; in the larger villages as many as 90 and 100. There have been some very striking conversions, and the probability is that the accessions to the churches will out-number any previous year. In one church the number of candidates after three months' trial is 19; in another, 39; in another, out of 80 applicants, about 50 approved; in another large church it will probably be no less than 50 or 60. This revival has been marked by the activity of the church-members, who have gone from house to house, constraining their neighbours to attend the services. Companies of men and women have thus helped forward the work in their own and other villages. Even companies of children from the schools in some places have gone about from house to house reading a chapter from the Bible, singing a hymn, and offering a prayer. The other striking characteristic of the work has been the stand taken on temperance. Very many have confessed that their habits of convivial wine-drinking

have been their great hindrance hitherto. Some inveterate drinkers have been hopefully reclaimed. There has been a wonderful growth of public sentiment in this matter. The reports for the year 1885 show the total number of church-members to be 1,730; received last year 156; attendants on worship 4,654; pupils under instruction 1,891; native contributions for Gospel work about $1,800.

—*The Overland Mail:* While ready to acknowledge the ability and scholarship which mark both the substance and the conduct of the *Church Quarterly*, we confess to a wish for a less *sectarian* tone. It professes to represent *a school within the Church.* It is the organ of those in her who "have studied Romanism sympathetically, and adopted its practices, so far as truth (they themselves being judges) allowed," (p. 6)—not of THE CHURCH, as a grand, compact WHOLE.

We may mention here a very vigorous pamphlet from the pen of a noted Wesleyan minister, the Rev. W Arthur—"Shall the Loyal be deserted and the Disloyal set over Them?" (Bemrose and Sons, 23, Old Bailey) —which should be widely read, for it puts some questions which statesmen should bethink themselves of answering before they take the bottom out of Irish society. He says:—

Amid the general misgivings as to mistakes and vacillations in the Colonies and abroad, that which warmed the heart of the people towards Mr. Gladstone was a belief that in intent he worked for peace and righteousness, and in the main advanced them. Now, however, when we see him taking away equal power from the many to confer exceptional powers on a few, and, in order to do so, robbing a loyal fraction practically of all power, whether imperial or in Ireland, surely something has overbalanced his sense of equity. Considering, also, the antecedents in action of those to be now set over others, with their two-fold foreign dependence, on the one hand for religious direction, on the other for money and agents of violence; considering, also, the intense British and Protestant sympathies of those who are to be put down, surely the state of mind whereby he conceives of the arrangement as one to give tranquillity is one upon which experience makes no impressions and to which knowledge yields no light.

WEDNESDAY, MAY 26.

—There was a cyclone on Sunday at Madras. Some native craft were wrecked; 50 cargo-boats were driven ashore.

—*Times;* May 5: The sales of the fine furniture and other contents of Elveden hall has been going on according to announcement, although it was currently reported that a telegram had been received from the Maharajah to stop the sale. Had this been the case, unless there are powers higher than Maharajahs, no doubt the sale would have been stopped. Messrs. Philips, however, have been pursuing their calling with considerable *éclat*, knocking down the gorgeous state bed-room suites at sums from 250 to 300 guineas the set, while the drawing-room suite of gilt carved wood, covered in green satin brought 1,000 guineas,—a price which was said to be much below its original cost. The sandalwood chairs, covered with Indian needlework, in the grand saloon were sold separately for from 14 to 24 guineas each. Mr. Morris bought the ebony suite, inlaid and mounted in ormolu, for 189 guineas; it was said to have cost 500.

—About a month ago, says *Truth*, a London physician had a telegram from the wife of a noble patient at Cannes, "Come for consultation; fee £1,000." The great doctor replied, "Anxious cases. Cannot come." Her ladyship seems to have thought that this was but a way of making a better bargain, for she increased her offer in four successive telegrams, till the last read, "Come at once. £5,000." Whilst the five telegrams and the replies were being sent backwards and forwards, the "anxious cases" considerately died or got better; so our doctor, in his last reply, wired "Coming." After he had seen his patient at Cannes, my lady inquired what was the fee? He said, "All the Riviera doctors with English clients met and fixed the fee for a consultation—the consultant coming expressly from London—at £1,000." A cheque for £1,000 was accordingly presented to him. Calling on his way to his train next day, merely to say good-bye and inquire after his patient, the lady handed him an envelope "not to be opened till by-and-by." The doctor said, "I have had my fee. This visit is not professional, but complimentary;" but being told to put the envelope in his pocket, he did so. Later on, he found it contained a cheque for £500—a sum which had no particular relation to the telegraphic bids. Nor is this all. Four cheques came on successive days, their united value being £3,500, all signed by her ladyship; and at the Bank, letters were received preparing the cashier for their presentation. The doctor wrote, saying he had had his fee, and could take no more. He offered to return £4,000, or distribute it among useful institutions. As the money was left in his hands, he adopted the latter course, with the result that £1,000 was given to the Medical Examination Hall, £1,000 to each of two hospitals, and £1,000 to one of the medical institutes.

—An inscription placed in a prominent place within the walls of the Indo-Colonial Exhibition, reminds the world that the British Empire is 9,126,999 square miles, and that the population is now 305,337,294 souls.

—*Bombay Gazette;* London 7: Those enthusiastic words of the Poet Laureate—

"Sons, be welded, one and all,
Into one Imperial whole,
One with Britain, heart and soul!"

simply re-echoed the feeling shared alike as this Exhibition shows by all the races, castes and creeds who sent their deputies to swell the deafening chorus of "Rule Britannia," a chorus so stirring that hundreds wept, and even the eyes of the Queen herself were dimmed with tears. The ceremony of the opening inauguration was the first Imperial one ever held in the heart of the Empire, and in its splendour, and yet in its simplicity and affectionate characteristics, it gave token of the noblest solidity. What could be more a trait of simplicity than the Queen-Empress coming not with Imperial pomp, but wearing a dress of black and bonnet of black, only relieved by a grey ostrich feather? What could betoken affection more than her passing on foot down the Courts, smiling and pleasantly bowing to lines of people allowed to be so near to her person that they could have shaken hands with her from either side; and what could give a greater lesson of respect and duty than the obeisant and loving homage paid to her all through the ceremonies by the Prince of Wales, the Duke of Connaught, and by as lovely a bevy of princesses, children and grand-children as ever graced the *entourage* of a Sovereign? Among these happily was the Crown Princess of Germany, looking as happy as the Queen herself at this gathering of all these various peoples bearing allegiance to her mother's Throne. Her hair is slightly tinged with gray, but her face—the Princess Victoria's face—is as intellectual, and her figure as lithe and youthful as that of any of her sisters; and among these was the Princess Helena, happily quite strong again after her long illness, and the Princess Louise, looking as young as the day she was married. All Her Majesty's children and children-in-law and their children, with the exception of the Duke of Edinburgh and the Duchess of Albany, followed or surrounded the Queen. The day was the warmest and brightest of May days, and even as the Royal procession in State carriages, and horses caparisoned in crimson ribbons, passed through the Park to South Kensington, the Royal equipages all the way being echeloned by rows of splendid carriages drawn up under the green of the spring foliage, and by hundreds of well-mounted horsemen and horsewomen, all felt that the beauty and auspiciousness of the festival was assured. On alighting at the Exhibition Road entrance, a road which was crowded by about half-a-million of subjects, all kept admirably in order, courteously and yet thoroughly by the police under their new chief, Sir Charles Warren. Her Majesty was received by most of the Ministers, not including Mr. Gladstone, all or nearly all the ex-Ministers, including Lord Salisbury, who was warmly cheered at times, the Ambassadors of all the Powers, and the Executive Commissioners, including Mr. Buck. A bouquet was presented by Miss Victoria Owen, aged five, the youngest child of Sir Philip Cunliffe Owen, and the godchild of the Crown Princess. In the vestibule the scene was magnificent in the extreme. The lavish abundance of the loveliest flowers and plants, the costumes of the Princesses, the uniforms of the military, the Windsor uniform, the gorgeous full-dresses of the native gentlemen from India, and the steel, velvet and lace Court dress of the Commissioners, all lent radiance to a harmonious picture.

—*Indian Witness:* Many friends will hear with deep regret of the death of Mrs. Jones, wife of the Rev Daniel Jones, of Agra. She passed away at Landour, as day was breaking, last Sabbath morning. Mr. Jones, who has been thus bereaved, is a well-known missionary of the English Baptists, and has been in the field for twelve years. Four children have lost their mother, the youngest only five months old.

Same: It is delightfully encouraging to learn that the large deficit in Sir W. Harcourt's budget is wholly owing to the decrease of drinking in England. During the year 1885 the excise revenue from intoxicating drinks fell off *fifteen millions of rupees.* This indicates an enormous decrease of drinking and of drunkenness. The best thing about it is that the reduction is not temporary. It has been going on for more than ten years, and at an accelerating pace. The largest reduction in any single year has been that for the year just past. The people of England are steadily, even though not very rapidly, becoming more temperate.

THURSDAY, MAY 27.

—*Times of India;* Ahmedabad, 25: Yesterday morning the dead body of Mr. Smith, late permanent way inspector, B. B & C. I. Railway, was found lying along the railway lines at the Wudhwan city station. It has been said that the deceased was run over by an engine and there were some marks on his body which would lead one to that conclusion. The little dog which used to follow him about was also found dead by his side.

—The Str. *Cathay*, with English Mails, left Aden for Bombay, Wednesday, 10 a. m.

—A severe thunderstorm passed over Bombay last night, and was attended with a heavy downpour of rain.

—It seems, according to the *Lancet*, that the little toy balloons or India rubber bladders which children inflate with the breath, may be readily reversed by inspiration, and even drawn into the air passages. In two instances recently death has occurred by suffocation, a balloon of the sort being drawn into the opening of the glottis.

—Verdict of coroner's jury, touching the death of Thomas Widdowes, 4th Engineer of the P. and O. steamship *Sumatra*, who died from the effects of a gunshot wound at Elephanta on Sunday, the 16 instant:—"That the death of Thomas Widdowes was caused by a gunshot wound of the thigh accidentally inflicted on him."

—The charge for foreign money orders and British postal orders has for the present been fixed at 1s 5d. per rupee.

—The indictment by the New York grand jury of 100 leaders of the labour strikes has created great excitement. Only two men have yet been apprehended. Great meetings were held in New York and Chicago. The former was overawed by the police; in the latter city a numerous procession marched through the lumber-yards with a red flag and incendiary speeches were made.

Friday, May 28.

—Deaths last week, 431.

—*Times of India*; Simla, 27: The Maharajah of Manipur died on the 20th instant. The succession of his eldest son has not been unopposed, but steps have been taken to preserve peace on the frontier.

—Same; Poona: This morning a train ran on the West Deccan Railway to a point 42 miles from Poona through the tunnels and heavy rock cuttings which have hitherto stopped the way. The line is completed to Koregaum: and rails can now be laid continuously for nearly 140 miles. This event is not devoid of interest to the dwellers in the Southern Mahratta country.

—Mr. Oliver's house at Matheran was struck by lightning on Wednesday night and a servant killed, and another, it is feared, will not recover.

—A charter has just been granted to a French company for laying a cable between Brest and New York, viz. Guadaloupe.

—The Nolkardas doubled the pensions bestowed by him on the wife and mother of the late Chunder Sen.

—*Indian Messenger*: It is humiliating to think how much that remarkable man, Mr. Stead, has had to suffer—though his trustful and loving spirit has transmuted all sufferings into blessings—because he is too good for this wicked world! Attempts are being still made to persecute him. The *Pall Mall Gazette* has had to pay damages to the extent of £1,505 in a libel suit of which that paper gives the following account:—

"More than a year ago two London newspapers published a letter signed by an Oxford undergraduate, who made certain precise and detailed statements as to cruelties alleged to be inflicted on circus children at Oxford. The same letter was published by both newspapers but one of them appended a footnote suggesting a doubt as to whether the alleged cruelty was perpetrated where stated. The other, with a much larger circulation let the statement go without challenge. Not content with this, the former set on foot a careful inquiry, the results of which we republished from time to time completely exonerating the profession in general and the circus proprietor in particular from the charges brought by the Oxford student. The latter made no inquiry, published no refutation of the incriminating statements, but allowed the matter to remain uncontradicted, until at last the original correspondent having admitted his mistake, both papers published apologies. Now what happened? Legal proceedings were taken against both. The case which came first was taken against the paper with the comparatively small circulation, which had thrown doubt upon the story from the first, which had immediately conducted an independent investigation into its truth, and which had publicly vindicated the incriminated profession in its own columns from the aspersion cast upon it by the correspondent. Damages were awarded to the extent of £1,505. The second case against the more widely circulated paper which had published the libel without doing anything to throw doubt upon its accuracy or without making any subsequent inquiry into its truth, came on yesterday, and the complainant declares that he is satisfied with having cleared his character in the first case, and will be content with a verdict of £200. So, for publishing the same letter, the *Pall Mall Gazette* has had to pay £1,505, while the *Daily Chronicle* escapes with a fine of £200,"

The above scarcely leaves room for doubt that the object of the suit was to injure the reputation of Mr. Stead, though the damages fall on the proprietor of the paper, and not on Mr. Stead. The Editor of the *Pall Mall Gazette* had made the amplest amends for having published the letter, and his apology was made *one year ago;* but it was too good an opportunity to be lost by Mr. Stead's enemies.

Same: Mr. Stead is as active as ever in the cause of the helpless and the poor. Sometime ago he spoke at a meeting for the formal opening of a house intended to be a place of friendly resort for servants out of place. Some of the sentiments he uttered are well worth reproducing. He said that "of late years the ideal of domestic service had somewhat degenerated. There had grown up a greater apartness between mistress and maid." A similar tendency is observable in this country also. One of the points in which a Hindu household of the present day does not bear a favourable comparison with what it used to be formerly is the relationship between employers and servants; masters and mistresses are becoming less and less sympathetic, and servants are growing more and more selfish. The fact is certain, to whatever cause it may be attributed. Mr. Stead said:—"Half the mischief and trouble which was seen in this world was caused by a want of understanding and sympathy. We had got hold of the idea that servants existed in order to save us an amount of trouble—and that was true in a sense; but if we get into the habit of regarding any human being as merely ministering to us, and forgetting that we also owed the duty of ministering to him or her, we were on the wrong track. We had to take trouble about those who serve us, and we must remember that it was ours to present them before God, better, more Christ-like, and higher in their manhood and womanhood because they had been in our service." Referring to the exclusion of servants from the domestic circle Mr. Stead said:—

"If they believed in the brotherhood and sisterhood of humanity, he would ask them if there was any time from the first thing in the morning till the last thing at night, during which the members of the household came together on a common platform, to recognise themselves as brothers and sisters, and equal in the sight of God? If they did not, they were not doing right. If the servant was always down in the scullery and not equal with the master and mistress, in the sight of God that was a wrong action. He had talked to atheists about the matter, and asked them what they had to substitute for family prayers and he never knew any who answered in the affirmative, but none could but admit of their value. They should be really family prayers. There could be at least ten minutes devoted in which mistress and maid, and master and man would feel that they were all alike, equally sinners in the sight of God—that duty which no one could depute to another. But to those who had made up their minds not to do a duty before they prayed, he would say—do not pray, for it would not matter a bit. If they neglected their duties their prayers would be in vain."

We invite the attention of our readers especially to the necessity of asking the servants to join in the family prayers. We are so thoughtless about these things! However good a household may be in other respects, we should feel that it is a great blot upon a family if the servants are looked upon as an altogether different race of beings, who do not need to pray and to be prayed for to God just as we ourselves need it. Let us always remember that great truth—if we neglect our duties, our prayers can avail nothing.

Selections.

FOR THE YOUNG.

"IDIOT MARY."

Dear Children,—A lady whom I know and love was once asked to go and visit a poor woman living in a village near who was ill, or at least there was something the matter with her, but no one could quite tell what it was. As soon as possible my friend and her sister set off, and, finding the cottage to which they had been directed, knocked at the door, which was opened by a woman who, in answer to their inquiries, said, "Oh, it is my sister you'll be wanting to see; I'll go and fetch her." In a few minutes she came back into the room leading an old woman, whom she carefully placed in a chair near the fire. My friend spoke, and asked her how she was, but got no answer; and then the woman of the house said, "Oh, she can't hear you for she is stone deaf, and she can't see you either for she is stone-blind. The neighbours call her 'Idiot Mary,' for she seems to have no sense, and for nearly three weeks now she hasn't spoken a word but just mutters, 'It's misery, misery, misery 'tis,' and I can't tell what to do to comfort her." This was sorrowful indeed, and my friends could not tell what to do either; so they just lifted up their hearts in prayer that God would help them, because they knew there was a *soul* inside that dull—almost senseless—body, a soul that must be lost through all eternity unless washed in the blood of Christ, saved and made fit to dwell in His presence.

"MISERY! MISERY!"

Poor Mary was sixty years old, but she had once been a merry, laughing child until when eight years of age, soon after she had begun to go to school, a heavy bench fell on her foot, hurting it so much as to cause paralysis first in her leg, then in her back, thus depriving her of all power, and she became deaf and blind as well as crippled for life. Year after year she lived on in sadness and gloom, no light for her eyes and no light in her heart, because the rays of the Sun of Righteousness had never shone in to dispel the darkness of sin, and give her joy and gladness. No wonder, then, that all was "misery, misery." Presently my friend asked old Mary's sister, "But how do you make her understand anything?" "Oh," she answered, "I make signs and strokes on her hand, and so manage to tell her what I want to." Mary had just learnt her letters as a child when the sad affliction happened to her, but after nearly sixty years it was not likely she could remember much: still it seemed the only chance, and, taking the shrivelled hand in hers, my friend began very slowly to trace a big round "O" on her open palm, then made a "t" and crossed it, and an "i" and dotted it. This she did several times, while Mary seemed to grow interested, and at last, after about twenty minutes, she said "Letters." This was hopeful, for it showed she remembered something, and by degrees, after an hour or two spent in this way, my friend succeeded in getting her to spell the words "God loves you." But the old woman's face became more sad and downcast than ever, and she patted the lady, as if to say, "Yes, God loves *you*, but not poor old Mary." So my friend commenced all over again, this time tracing the words "God loves *me*." And presently the worn old face brightened, she seemed to grasp the thought, and, patting herself, repeated earnestly, "God loves *me*."

NO MISERY NOW.

All this had taken a long time, and my friend was obliged to leave, promising to return very shortly. In two days they went again, and were met at the door by the same woman, who no sooner saw them than

she exclaimed, "Mary has never said 'misery,' once since you were here, and she looks so different." This *was* glad news. The Lord seemed to open the dear old woman's heart and mind that she might understand the things of God; and, after months of constant visit and patient teaching, old Mary not only learnt the blessed truth that God loved her and Jesus died for her, believing which she was filled with joy and peace, but in time she was even able to repeat texts and hymns, traced and learnt on the palms of her hands, and her bright, cheerful face plainly showed to all how changed she was from the poor "Idiot Mary" of a short while before. All this took place about ten years ago, and old Mary is still alive and happy, though just now very ill, waiting and longing for the day to come when the Lord she trusts in shall call her home to that happy land where, no longer blind, her eyes shall see the King in His beauty; no longer deaf, her ears shall hear the voice of Him who loved her and died for her. What a change that will be, from the humble cottage to the house of many mansions, prepared and made ready for the ransomed soul!

JOY AT THE CROSS.

Should not the thought of poor Mary with her few privileges stir us all up to be more thankful for the many blessings and mercies which are ours? How is it with you, dear children? Have you given yourselves to Jesus, who did so much for you? Do you love to use your eyes to read His blessed Word? Your ears to hear of Him? Your feet to go messages for Him? Have you made Jesus your own by believing in His precious death, which gives life to all who claim Him as their Saviour? It was a sense of sin that made poor Mary cry "misery, misery;" and it was this same experience that "Christian" felt (in *Pilgrim's Progress*) until he came to the cross, gazing on which his burden fell from off his back, and he gave three leaps for joy. Our condition, too, is miserable indeed (whether, as in their case, we feel it or not, still the fact remains), and, until we come to Jesus and have our sins for ever cleansed in His precious blood, we can never, never know what true joy is; but when once this is done, how glad and happy it makes us. We do, indeed, "feel like singing all the time," and all we can do to please and serve Jesus will seem nothing when we think of His wonderful love to us, love which led Him "for our sakes to become poor, that we through His poverty might become *rich*."—(*Word and Work.*)

M. R.

THE ELDER BROTHER:

AN INCIDENT FROM REAL LIFE.

MR. HAMMOND used at one of his meetings recently the following incident, which, he said, had just been sent him by a young evangelist in Boston, Mr. S. Blagden. A minister or worker may be glad to use it as an illustration:—

I was standing at a street corner in Boston, waiting for a car. It was raining hard, and was uncomfortable for all who had to be out of doors. Suddenly I heard a feeble voice behind me cry the evening papers for sale. I turned to look; and there in the dark recess of a doorway were two little forms, shrinking and shivering, in the cold and wet. One was a boy four or five years of age, I suppose, and the other, who proved to be the former's brother, was about seven or eight. I noticed this poor little fellow, the elder one, crying bitterly. His eyes were red, and his wizened face and cheeks were wet with many tears. I don't think I ever saw such a woe-begone, distressed, and frightened look on a child's face before. They were both poorly clad, and evidently the children of very needy and severe parents.

I asked the elder one what he was crying for, and what was the matter. He said that his little brother had dropped the papers in the flooded street, and that now they were no good; he had them stuffed into his pocket, as he showed me, and the poor little waif looked as if all hope and life had for ever flown from the horizon of his young existence.

Poor little fellow! I shall never forget those red, and wet, and tearful eyes, with their agonized, and pleading, and despairing look. And then his little brother told the secret in these words, "When we get home, he'll get a licking." "Why," I said, "if you dropped the papers you will be the one to get the whipping." But all he replied was, "No, he's offered to take the whipping." Yes, here was a case of the elder brother taking the punishment of the guilty, though himself innocent.

After a little talk, I found that the wet papers would occasion a loss of ten cents. I found a ten cent piece in my pocket, and gave it to the elder brother. Oh, how that poor little faded face brightened up! Then I asked who it was that died on the cruel cross to save us, and he answered, "Our Lord." Then I said, "I give you these ten cents in His name, and you will try to love Him and keep His commandments, won't you?" And oh! how bright and cheerful came now the quick response, "Yes, sir."

I bought a paper from the younger one, and then took a passing car for home, and while, riding I was deeply moved, even to tears, myself, thinking of those poor little waifs, newsboys, and of that forlorn elder brother, who was dreading the whipping that awaited him when he got home that cold, wet, and stormy night; and it all made me think of Jesus, blessed Jesus, our Elder Brother, and of the untold agonies He silently endured, being innocent, in taking our punishment, we being indeed guilty.

A FAIR FLOWER.

"I HAVE no man like-minded, who will naturally care for your state; for all seek their own, not the things which are Jesus Christ's: but ye know the proof of him, that as a son with the father, He hath served with me in the gospel." So spoke Paul of Timothy, intimating that they were like-minded, in that they naturally cared for the state of the Church, and in that they did not seek their own, but they did seek primarily, pre-eminently and almost exclusively the things that are Jesus Christ's. Am I among the "all" who "seek their own?" Or is my piety and preaching and pastorate of the Pauline and Timothy stripe? Am I influenced by personal popularity or disinterested devotion? Am I seeking my own or God's own?

"Charity seeketh not her own." "In honour preferring one another." "In lowliness of mind let each esteem others better than themselves." "Look not every man on his own things, but every man also on the things of others." What an unearthly, unselfish, superhuman thing is pure and perfect love! How contrary to all rules of human prudence! Yet how confiding in the Divine promises! How unworldly in all its plans! How ambitious to become the servant of all for the salvation of all!

The loveliness of such a character and conduct is so ineffable as to be almost incredible! Are you not now thinking: "How can these things be? Do you promptly, easily, unwaveringly believe that this is no fancy picture, but a sound Scriptural experience and a common sense life? Do you think that a flower of such rare beauty, fragrance and fruit is too fragile to live long on the barren soil, and amid the piercing blasts of such a wilderness as this? Do you think the sun of prosperity will scorch and shrivel its sweetness? Do you think the rude storms of adversity will soon uproot and prostrate its fair form in the dust?

After all, it is a mere question of what Divine grace can accomplish in the human soul or in human society. Who shall say that the Scriptures paint before us these tempting pictures of personal and social perfection only to taunt our tired souls? Who shall limit the Holy One of Israel in the displays of His Almightiness to save? As long as "man shall not live by bread alone, but by every word that proceeds from God's mouth," who shall say that it is not every person's privilege to prefer for personal use God's promise as a perpetual providence? Amen.—(*Chr. Standard.*)

Miscellany.

—*Chambers' Magazine:* It is a great blessing to have been trained hardily. Those who have few wants are rich. Hundreds of middle-class people are heavily handicapped in the race of life because they find it hard to do without luxuries which they can ill afford to buy, but which they would never have missed if they had not been accustomed to them in childhood. This must become every year more apparent, because the classes that have hitherto had the monopoly of education have now to compete with the working-classes trained to privation for generations.

—*Report of the American Marathi Mission:* The churches have been built up and strengthened. Our higher Educational Institutions have had a very successful year. The new building for the Mission High School has been completed. The Industrial School at Sirur has been established on a firmer basis. The number of Mission Agents has been considerably increased, and the common schools, which for several years have been in rather an unsatisfactory condition, appear to be increasing in attendance, and in efficiency. The number of those who have been received on profession of their faith is 171, a larger number than ever before, except in 1880 when it was 172.

In the Sholapur Western District, one year ago opposition was rife, and persecution was violent. But all this has been changed. Some of the most violent persecutors have yielded to the power of the Gospel. Thirty-two in all, in that district, have professed their faith in Christ during the year, and many others seem almost ready to take the decisive step. It is probable that one or two new churches will soon be organized in that region. The Satara field, too, has always been a difficult one to work, because of the intense opposition of the people, both open and covert; but the church has been greatly encouraged by receiving 17 persons to its communion, nine of whom came directly from the heathen.

Self Support in Bombay: Mr. E. S. Hume writes:—"Notwithstanding the death of one who has always generously borne his share of the burdens of the church, and the removal of others from our congregation, the church has continued to pay the salary of its pastor and of the sexton, besides contributing in one way or another more than one hundred rupees for missionary and benevolent work.

It is commonly supposed by those who have heard these facts, and who know that our Christians quite generally give tithes, that the money raised by them is mainly given by those employed by the Mission, and also that the missionaries practically oblige those who are under their influence, to pay tithes. Neither of these things is true with reference to the Bombay Church. Probably not more than one-third of the money, reported as contributed by this church, was given by Mission Agents, and certainly no pressure has been exercised upon a single individual to induce him or her to give a tithe. This can be the better understood when it is known that the church has appointed one of its own number as treasurer.

He collects all the money, and keeps all the accounts of the church."

Work that cannot be Reported; Miss Hume writes: "Many of our friends at home and elsewhere, who have remembered us so kindly with their money, their prayers, and their sympathy, will turn eagerly to our annual Report for an answer to their oft-repeated question, 'What of the night in India.' Would that all these might find encouragement from its pages. But I find it much easier to work hard all the year than to tell in a few lines what has been accomplished. How can one report the prayers and care, the patient waiting, the wear and tear of mind and body that are forgotten in the present joy of here a little spot, and there a little blade that has sprung up, and though still the object of much care and solicitude, has filled our hearts with gratitude to Him who alone giveth the increase? A little plant long watched and tended has put on a vigorous growth; a withered tree that had for some time cumbered the ground has at last put forth leaves; and the first fruits of a certain field have been offered to the Lord. To an interested hearer we could speak for hours about these joys, but how shall we write them in a dozen lines?"

The "Chapin Home," at Ahmednagar; Miss Hume writes: "The Chapin Home finishes the first year of its existence with hope and courag- for the future. The women study in the forenoon and sew or do some other work in the afternoon. They have made most commendable progress in sewing and making thread buttons. Yarn-making has also been introduced. Some of the women go out for house-work a part of the day, others do grinding and go out as night nurses. A Bible service is held here every evening by one of the pastors, and the women enjoy many privileges in the way of meetings. I have several times been gladdened when inquiring for a woman, by learning that she was in the prayer-room. A Brahman widow has recently been received. Her husband years ago became a Christian, and as her heathen relatives retained her, he was given a divorce. She then became a widow and has ever since lived a life of toil, indignity and shame. We hope she will join with the blood-bought throng above in singing the praises of the Lamb that was slain."

A Pretended Goddess.—"At another time, we went to see a woman who calls herself a goddess. It was pitiable to see one so young and hearty, seated there in idleness, dressed richly, and covered with ornaments, receiving the homage of those about her. A light was burning before her. Cocoanuts and other offerings were placed near her, many women came and fell down before her, bringing their gifts. We too went to tell her of Jesus the Saviour, the only *Name* under Heaven whereby we can be saved. We were sorry to be compelled to speak through an interpreter, as she pretended not to understand Marathi but Canarese. Our hearts ached for her. The Christian women went several times to see her, and the last time they thought she seemed somewhat impressed."

TELEGRAPHIC NEWS.

Athens, May 20th: The Greek Ministry have resigned and M. Tricoupis has been charged with the formation of a new Cabinet.

London, 21st: After a long and animated discussion the House of Commons by a large majority last night read a second time the Bill introduced by the Chief Secretary for Ireland on the 6th instant for the temporary continuance of the Arms Act in Ireland.—The Home Rule members voted against the Government —Mr. Gladstone during the debate said he would undertake that the Act should be enforced impartially.—Lord Randolph Churchill re-affirmed that the Loyalists would be perfectly justified in forcibly resisting the consequences of Home Rule.—Since yesterday fighting has been going on between the Greek and Turkish troops on the Greek frontier —According to a despatch received from Athens the Turkish troops attempted to occupy Analipsis and were forcibly repulsed by the Greeks.

Athens, 21st: The orders given by the Greek Government for the demobilisation of the Greek Army have been countermanded, and Greek troops have again been ordered to the frontier.

London, 22nd: The Radical and Home Rule members of Parliament are combining to prolong the debate on the Home Rule Bill in the belief that such a course may improve the chances of the second reading.

Athens, 22nd: The fighting on the Greek frontier again proves to have been the result of a misunderstanding on both sides. Mutual apologies have been exchanged, and thus the affair has been amicably arranged.

23rd; Morning: The fighting on the Greek frontier, which had temporarily ceased, was renewed yesterday afternoon along the whole line, and heavy skirmishing is now going on. Many have been wounded on both sides.—The agitation in favour of war is increasing here, and the greatest excitement prevails. (Evening.) —The fighting on the Greek frontier has ceased.—No explanation has been yet forthcoming regarding the origin of the fight.—The Greek and Turkish Commanders have arranged for an interview.

Berlin, 23rd: Professor Leopold Von Ranke, the historian, is dead.

Athens, 24th: The "Official Journal" publishes a decree demobilising 50,000 of the Greek troops now under arms, and ordering the withdrawal of the Greek troops from the frontier between Greece and Turkey.

London, 25th: The House of Lords last night by 149 against 127 votes threw out, on the second reading, the Bill for legalising marriage with a deceased wife's sister.—Field Marshal the Right Hon. Sir John Michel, G. C. B., is dead.

Athens, 25th: A protocol has been signed by the Greek and Turkish commanders, by which each side virtually withdraws from the frontier between Greece and Turkey.

London, 26th: At a Cabinet Council held yesterday it was resolved to call a meeting of the Liberal party on Thursday. It is expected that Mr. Gladstone will offer a compromise to meet the views of the dissentients.—Mr. Stafford Howard, Under-Secretary for India, in reply to a question, said that Government had caused the Maharajah Dhuleep Sing to be arrested at Aden owing to the address he issued to the Sikhs and to other menacing declarations made by him.

Moscow, 26th: His Imperial Majesty the Czar arrived here to-day, *en route* to St. Petersburg from Livadia. The Mayor in the address which was presented to His Majesty said that the restoration of the Russian fleet in the Black Sea strengthened the belief that the Christian Cross will yet shine in place of the Mahomedan Crescent over the dome of the mosque of St Sophia at Constantinople. His Majesty in his reply, however, avoided all reference to this part of the address.

London, 27th: The Chinese Government has sent a communication to the British Government recommending that the mission to Thibet, under Mr Colman Macaulay, which is to leave India early next month, should be reduced in numbers and strictly limited to commercial objects, as was originally proposed, otherwise the Thibetans will oppose the progress of the party in their country owing to the nature of its composition.—Her Majesty the Queen left Windsor Castle for Balmoral yesterday.

WE SHOULD BLOT OUT DISEASE IN ITS EARLY STAGES.

THE disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and in fact the entire glandular system; and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions he will be able to determine whether he himself is one of the afflicted:—Have I distress, pain, or difficulty in breathing after eating? Is there a dull, heavy feeling attended by drowsiness? Have the eyes a yellow tinge? Does a thick, sticky mucous gather about the gums and teeth in the mornings, accompanied by a disagreeable taste? Is the tongue coated? Is there pain in the sides and back? Is there a fullness about the right side as if the liver were enlarging? Is there costiveness? Is there vertigo or dizziness when rising suddenly from an horizontal position? Are the secretions from the kidneys highly coloured, with a deposit after standing? Does food ferment soon after eating, accompanied by flatulence or belching of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advance stages the skin assumes a dirty, brownish appearance, and the hand and feet are covered by a cold, sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unvailing against the latter agonising disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipiency. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White, Limited, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system. Ask your chemist for Seigel's Curative Syrup.

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Being weary of trying so many drugs, I condemned it before trial, thinking it could not possibly do me any good, but ultimately determined to take the Syrup. After doing so for a short time it worked such a change in me that I continued taking it for nearly two months, and I then felt thoroughly cured; for I have discontinued its use for five weeks, and feel in the best of health, and can partake any kind of food with ease and comfort. I am therefore thankful to you that, through the instrumentality of your valuable medicine, I am restored to the state of health I now enjoy.—Yours truly,

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Per P. and O. Str. *Rohilla*, 24:

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For Gibraltar—Mr R M DeGracia

From Brindisi—Mr Hamilton, Capt Sinclair, Col and Mrs Greig, Lieut C V Hume, Mr and Mrs Hight, Mr G H Wasey, and Mr C Macaulay

From Suez—Mr J Tintner

Domestic Occurrences.

BIRTH.

MORTON—At Ajmere, Rajputana, May 21st, the wife of Rev. T. E. F. Morton, Pastor, M. E. Church, of a son.

MARRIAGE.

Lester—Lester—May 15th, at St. Mary's Church, Poona, by the Rev. A. Cane, M. A., Alex. W. Lester, of Bombay, to Olive Margaret, second daughter of the late W. Lester, Esq., of Poona.

DEATH

JONES—May 16th, at Landour, E. Anne, wife of the Rev. D. Jones, Baptist Missionary, Agra, aged 38 years.

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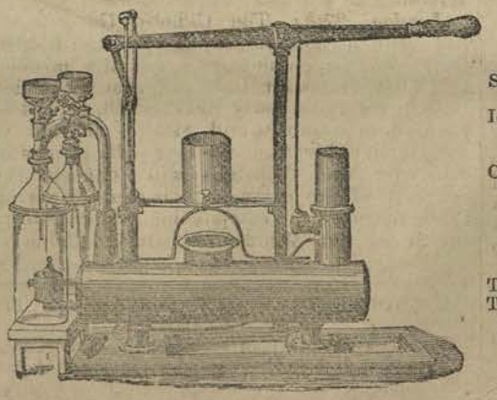

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